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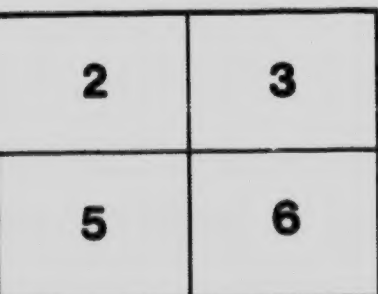
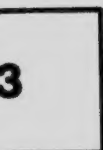
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**Presbyterian Church in
Canada**

**A Summary
of
Christian Doctrine**

BY

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BY

THOMAS B. KILPATRICK, M.A., D.D.



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A Summary of Christian Doctrine

CHAPTER I.

THE CHARACTER OF CHRIST : HIS PERFECT GOOD- NESS

In approaching the study of Christian doctrine, it seems best to begin with Christ Himself, who is the sum and substance of all our faith and hope. When we contemplate Him, as He is presented to us in the Gospels, the first impression we get of Him is His perfect goodness. This feature of His character is seen in His relations toward God, and toward man.

His Relation to God

Here, two characteristics are manifest.

(1) Perfect knowledge. Jesus knows God directly and fully, with the complete intimacy of a Son (Matt. 11 : 27). He beholds divine realities with immediate vision (John 1 : 18; 6 : 46). He reports what He has seen and heard (John 8 : 38; 15 : 15).

(2) Perfect love. Between Him and His Father, there was complete sympathy. Upon Him, God poured out the fulness of His love; and this love Jesus received and returned without limitation and without interruption.

The perfect love shows itself, moreover, in two other qualities : (a) Perfect trust. Jesus depends entirely upon His Father; everything He says and

does is the Father's gift to His Son (John 5 : 20, 30; 7 : 16; 14 : 10, 24). (b) Perfect obedience. From His childhood to His maturest years, Jesus had no will but the Father's, and lived only to carry out the Father's purpose (Luke 2 : 49; John 4 : 34; 6 : 38).

His Relation to Men

Here, also, we observe :—

(1) Perfect knowledge. As Jesus knew God, with perfect insight and sympathy, so He knew men. He read their hearts unerringly, and estimated exactly their spiritual condition (Jol 2 : 25; Mark 10 : 21; Luke 7 : 40; John 1 : 42, 47).

(2) Perfect love. To be known without being loved would only bring terror to the human heart. Jesus' knowledge, however, is accompanied by true and tender love. He knew men thoroughly. All their sins were open to His eyes. Yet He loved them; believed in their high destiny; and yearned to save them (Matt. 11 : 28; 18 : 10; 12-14).

The Manifestation of His Love to Men

The love of Christ to men is to be traced in all His actings toward them, and in all the relations into which he entered with them, as Son in the family as Friend among friends, and as Man to men in general. All the offices of love, whether in speech or act, He fulfilled as opportunity served. He is gentle, courteous, considerate, wise, helpful, patient, strong. As the need of man deepens before Him, thither His love flows in a deep, resistless current. What impresses and wins us in the portrait of Jesus is not so much His power, as His love—His loving kindness and His great compassion. The very word "compassion" sounds through the narrative with sweetest melody (Mark 1 : 41; 6 : 34;

9 : 36; Luke 7 : 13; Matt. 14 : 14; 15 : 32). There was none so vile, as to be beyond the reach of His compassion. There was none who injured Him too deeply to receive His full forgiveness (Luke 23 : 34; Mark 14 : 72). He bore even with the traitor till the very last.

When we dwell on such aspects of the character of Christ as we have thus indicated, and when we follow the details of the portrait as they are presented in the Gospels, we are led to the conclusion that in Him there is achieved goodness, not partial as in other men, but complete and absolute. It is not merely that He stands in the highest class of good men; but that He stands alone. It is not merely that He is better than other men; but that He is what all men ought to be. It is not merely that He approaches the moral ideal more nearly than others; but that He has attained it, so that in Him goodness absolute and final, has been realised.

CHAPTER II.

THE CHARACTER OF CHRIST : HIS ABSOLUTE SINLESSNESS

The perfect goodness of Jesus is without flaw or defect. The result of the closest and most prolonged scrutiny of the gospel pages establishes the wonderful fact that a sinless being has lived on this sin-stricken earth.

The Conviction of those who knew Him

His disciples believed Him to be without sin. They knew the facts. Their writings, which have created

the highest moral standard the world has ever known, prove their competence to form a sound estimate of the facts. These men, with complete unanimity and without the slightest qualification, ascribe to Jesus complete separation from the very principle of evil (1 Peter 2 : 22 ; 2 Cor. 5 : 21; 1 John 3 : 5; Heb. 4 : 15; 7 : 26). They ascribe to Him an office which could be held by none save a sinless being; knowing as they did so, that any proof of short coming from the absolute holiness of God would utterly destroy their claim on behalf of their Master (Acts 3 : 14; 7 : 52; 22 : 14; 1 John 2 : 1).

His own Consciousness

He was Himself conscious of His own sinlessness. When we examine the record, we discover such points as these :—

(a) He taught His disciples to pray for forgiveness; but He never joined in any utterance of confession or any supplication for pardon (Matt. 6 : 9, 14; 7 : 11—where “ye” is emphatic and significant).

(b) His view of sin is as severe as that of God Himself; and He traces it to its source in the heart (Mark 7 : 15–23). But there is no suggestion in any word of His that He felt its presence in His own heart. It is morally impossible that, if He were simply a good man aspiring after an ideal which He knew He had not reached, He should not have given expression to this fact. If he were imperfect, and were utterly unconscious of being so, He would not even be in the front rank of good men. He would lack an essential element of aspiring human goodness, namely, the consciousness of shortcoming.

(c) He required moral renewal on the part of all men (Matt. 18 : 3; John 3 : 5). But we never read of the conversion of Jesus, and we never find in any

saying of His an admission that He needed it. There is nothing in His experience which corresponds to what Christians know as a dying to sin and a rising into a life of new obedience.

(d) He loved and pitied sinners, and came very near to them in forgiving love. Yet there is plainly to be seen, in all His dealing with them a complete inward separation from their sin. The great gift which Jesus brought to sinners was the forgiveness of their sins. If He bestowed this gift, while conscious that He needed it Himself, He was presumptuously invading a divine prerogative. His forgiving sins shows that, to His own consciousness, He was sinless.

(e) He died for sinners. He believed His death to be the ratifying of the New Covenant, the procuring of all spiritual blessing to men. He could not have believed this, had He known that He needed an atonement to be made for Himself also. The sinlessness of Jesus is thus implied in all His dealing with sinners; but it is also directly stated by Himself in the witness, which, from time to time, He had to bear regarding Himself: (i) Before His enemies; (ii) To His disciples (John 15 : 10) (iii) To His Father (John 17 : 4); (iv) On the Cross (John 19 : 30).

We conclude, therefore, that Jesus was sinless. Nothing less than this is a fair interpretation of the record. He stands alone. Man though He be, He is distinguished from all men by unique moral and spiritual excellence. Between Him and God there is a relationship, to which there is no parallel in the case of any other man. We are not as yet constructing a doctrine regarding the Person of Christ; but we are stating a fact, which, as soon as it is stated, at once raises the question: "Whence hath this man these things?" Nay, He Himself presses it upon us: "What think ye of Christ? Whose son is He?"

CHAPTER III.

THE PERSON OF CHRIST : HIS OWN SELF-REVELATION

When we turn to the gospels, and seek to learn from Christ Himself what He meant us to know regarding His person, we are directed to two considerations.

The Claims which Jesus made on His own behalf

He claimed :

(a) To be the fulfilment of the divine purpose which had been moving from stage to stage throughout the whole Old Testament dispensation. His ministry is the culmination of God's dealings with men (Luke 4 : 16-30; compare Isa. 61). The age in which He lives has greater privileges, and greater responsibilities than any other, simply because He belongs to it (Matt. 13 : 17; 11 : 20-24; 12 : 38-42; 23 : 34-39).

(b) To be the interpreter of the Law and the Prophets, and at the same time to be Himself a higher authority than they. He perfects the Law and the Prophets (Matt. 5 : 17-20); and He deals with them, that is, with the whole Old Testament, in such a manner as none but one who regarded Himself as a new organ of the divine revelation would have dared to do. (Matt. 5 : 22, 28, 32, 34, 39, 44).

(c) To be the Saviour of men (Mark 2 : 17; Luke 19 : 10; Matt. 11 : 28); and in this capacity to have the right of passing absolute verdict upon the conditions of individuals (for example, Luke 9 : 57-62); and of pronouncing with respect to them the divine sentence of acceptance (Matt. 9 : 2, 6).

(d) To be absolute Master and Lord, the object of surrender (Matt. 10 : 37, Luke 14 : 26); of confession (Matt. 10 : 32); the medium of all approach to God (Matt. 18 : 20).

(e) To be the final Judge of men (Matt. 25 : 31-46). Such claims deeply distinguish Him who made them from the whole race of mankind; and are tolerable, only if He held an unique relation of being to God.

The Titles by which Jesus Designated Himself

He used certain designations for Himself, which imply a peculiar relation to men on the one side and to God on the other.

(a) The Son of Man

This title, as even a hasty glance through the Gospels will show, is Jesus' habitual designation for Himself. Scholars are very much divided in opinion as to the definite origin and precise meaning of this title. When we examine the passages in which it occurs, we find that they divide themselves into two classes, one referring to all the experiences in which Jesus is brought into close relation with men, and the other to the position of Sovereignty which Jesus is to occupy after the fulfilment of His mission. The title, accordingly, without doubt, expresses the consciousness which Jesus has of Himself as Redeemer of men; and it informs us that He who is to carry out that great vocation must be entirely one with men, must be so thoroughly akin to them that He can enter into their experiences, and bear their burdens, even that last awful burden of their sin. Through this sin bearing, He is exalted to a position in the realm of spiritual realities which will enable Him to carry on His redeeming and perfecting activities with respect to all His kindred of mankind.

(b) The Son of God

This title, as we might expect, is not so frequent as the other, but the occasions where it is used are

all deeply significant (for example, John 5 : 25; 10 : 36 ; 11 : 4 ; Matt. 16 : 16 ; 3 : 17 ; 17 : 5). In other passages the phrase "Son of God" is not used; but with an even mightier emphasis, the word "Son" is used as the correlative of "Father" (Matt. 11 : 27 ; Mark 13 : 32). Everything, accordingly, which can be affirmed of any son with respect to any father, as devotion, affection, trust, is to be affirmed of Jesus with respect to God. Nay more, that which unites a son to a father, namely, a communion of being or substance, to the exclusion of all others who do not share that communion, unites Jesus as *the* Son, to God as *the* Father. In this title, accordingly, we are touching the very depths of the constitution of Christ's Person. There is being disclosed to us, what we can never fully comprehend, a relation to God which is nothing less than that of equality with Him.

The Pre-Existence of Christ

When we have seen this, another truth comes immediately into view. What is divine cannot begin to be. Other men become sons of God. Jesus is the Son of God ; and held His place with God before time began (John 6 : 62; 8 : 58; 17 : 5, 24).

If, then, we are to be true to the Gospel narratives, we must hold to the truth, amazing though it be, that in the Man Christ Jesus, the Eternal Son of God, has been made flesh. Christianity stands or falls by this truth.

CHAPTER IV.

THE PERSON OF CHRIST : THE BELIEF OF HIS DISCIPLES

The New Testament is the divinely inspired expression of spiritual experience, as that is rooted in and grows out of faith in Christ. The writers are believing men, telling, out of a full heart, what Christ is and does in the experience of His Church. They give us no formal definition of the Godhead of Jesus; but they so describe Him, that they leave no doubt on our minds of what they believed Him to be. He of whom they say such things is none other than God incarnate.

Acts of the Apostles; James

Turn, for instance, to the Acts of the Apostles, in their earliest chapters and we find such titles applied to Jesus as Messiah (2 : 22-36), Saviour (5 : 31; 4 : 12), Lord (10 : 36). He is described as operating in His followers, (3 : 16; 4 : 10), and as being yet to come (3 : 21; 10 : 42). Such things could not be said of any mere man. James in his Epistle has little to say, directly, of Jesus; yet he teaches that faith in Jesus is the entrance into and the power of the new life of obedience; and this is an office that can belong only to One who is Supreme in the spiritual realm.

First Peter; Fourth Gospel

The first Epistle of Peter rises still higher in its view of Christ; calls Jesus Lord (1 : 3; 2 : 13; 3 : 15); describes Him as the Author of Salvation (1 : 2; 2 : 4-8, 24; 5 : 4), and designates God as His Father (1 : 3). Peter could not have spoken thus of one who was no more than man. John's teaching is, of course, identical with that of the fourth gospel. and is explicit on the Godhead of Jesus.

Pauline Epistles

The writings of Paul are so full of Christ, that it would be vain to attempt to separate the passages which refer to Him, from those which bear on other topics. Paul knows no topic which does not lead him to Christ. His constant title for Jesus is "Lord" and to one with the Greek Old Testament in his hands, that meant the same as Godhead (2 Cor. 4 : 5; 1 Cor. 12 : 3; Rom. 10 : 9). He declares with peculiar emphasis that Jesus is God's own Son. (Rom. 5 : 8-10; 8 : 32; 1 : 4). In one place, He ascribes to Him explicitly the great name of God (Rom. 9 : 5). Elsewhere he places Christ, so to speak, within the Godhead (1 Cor. 8 : 6; 2 Cor. 13 : 14). Paul is clear and full in his recognition of the humanity of Christ; but he regards Christ's appearance on earth as an act of free choice on the part of a pre-existent being (Phil. 2 : 6-8), and when His mission on earth is accomplished Christ returns to glory (Phil. 2 : 9-11), and reigns in absolute mediatorial Sovereignty (Col. 1 : 17, 18; Eph. 1 : 10).

Epistle to the Hebrews

The epistle to the Hebrews takes no less exalted a view of the Person of Christ (1 : 2, 3, 8, 10). The evidence, accordingly, is overwhelming that the first generation of Christians worshipped Jesus as God, and ascribed the efficacy of His redemptive work to His being at once divine and human.

The faith of these first disciples is ours also. We know Jesus Christ, in the Word of God and in personal experience, by the operation of the Spirit of God; and we know Him to be perfectly human, our kinsman, who knows us, and enters into our manifold experiences with perfect insight, and unflinching, sinless sympathy. We know Him also to be divine, having a relation to God which can

be occupied by no created being, however exalted. Him, therefore, we worship as being Equal with the Father, His only begotten Son, our Lord.

There are many speculative difficulties, connected with the exposition and vindication of this faith and we ought not to deny the title of disciples to those who may not express themselves in all ways as we do. It remains true, however, that Christianity is the religion of the incarnation of God in Christ. If Christ be not divine as well as human, the problem of redemption is still unsolved. We still need a Mediator with God.

CHAPTER V.

THE FATHERHOOD OF GOD

The revelation of God reaches its culmination in Christ. The endeavour of believing minds must ever be towards a fuller knowledge of God in Christ. To Christ, accordingly, all must go for true thoughts regarding God. His teaching includes all that the Old Testament had taught respecting the divine nature and attributes; and it unfolds a truth, of which the Old Testament had contained only the germ, viz., the Fatherhood of God.

The Spiritual Meaning of the Divine Fatherhood

It is a mistake to treat God's Fatherhood with respect to men, as though it were a mere inference from His act in creating them. It consists rather in an attitude of mind, heart, and will, taken up by God toward men, and maintained by Him in a series of actions, all embodying and expressing

His boundless, redeeming love. In using it as His habitual name for God, Jesus has taught us to employ freely the analogy of human fatherhood (Matt. 7 : 11). All that fatherhood means in our experience, we may apply to God, only purified from every taint of sin, and set free from all human limitations.

The Applications of the Divine Fatherhood

When we examine the connections in which Jesus uses this name for God, we note three distinct applications of it.

(a) In Reference to Himself

We have noted the leading passages above in speaking of Jesus' self-designation as the Son of God. There is no doubt that Jesus held and taught that between Him and God there is a relationship of Sonship and Fatherhood in a sense and degree unique, placing Him in a relation to God which cannot be occupied by any other man (Luke 2 : 49; Matt. 11 : 27; Mark 13 : 32).

(b) In Reference to His Disciples

The passages abound. This tender name rings in sweetest melody through the Sermon on the Mount (Matt. 5 : 44, 45, 48; 6 : 9, 32; 7 : 11). Again and again we hear it (Mark 11 : 25; Luke 12 : 32; Matt. 18 : 12-14). To enter into the fellowship of Jesus is to enter into the kingdom of God, that is, into the realm of grace. Here, we become children of God (John 1 : 12); here, we see the Father; here, the Father pours out upon us the ceaseless stream of His beneficence, and draws near to us, along with the Son, in an intimacy which there are no words to describe (John 14 : 21-24). All this is an experience, which, in the nature of the case, belongs to us, only through our relation to

Christ. Apart from Christ, we cannot *be sons*, nor can we *know the Father*.

(c) In Reference to all Men

While it is true that, in the teaching of Jesus men *become sons*, through a moral change; there is no hint that God *becomes a Father*, through a moral change wrought in Him. Fatherhood is the essence of the character of God, and is ascribed by Jesus to Him in His dealing with "the unthankful and evil" (Luke 6 : 35). In the Parable of the Prodigal Son, the feeling of God toward the sinful is described in terms of truest, tenderest fatherhood. Toward the guilty, rebellious, lost, children of men, the fatherliness of God is restrained, both by their unfilial feelings and actings, and by their sin and trespass constituting a barrier which needs to be removed. Yet the aim of God's dealings with them is to be free, if we may so speak, to pour out His fatherly love upon them. He is the Father, but much must be done, before His fatherhood can have free course and be glorified in them. Meantime, it finds expression in care and discipline and great yearning.

The Vindication of the Divine Fatherhood

The doctrine of the Fatherhood of God is lovely, we wish it might be true. Yet it seems to be wrecked on one great fact, with its consequences in the condition of the human race, and of physical nature also. The fact is Sin; sin, which darkens men's minds, alienates their hearts, makes them misunderstand God, and has wrought in human history unnumbered griefs and terrors; sin, whose effects are to be traced in the animal and even in the inorganic creation, darkening the fair earth with the shadow of men's trespass; sin, which has broken the laws under which alone true life is possible for men, and has made them subject to just condemnation.

It is easy to speak of the Fatherhood of God; but it is very difficult to maintain it in face of facts like these. The New Testament profoundly appreciates this difficulty, and meets it with a threefold answer.

(a) A Person

This part of the answer we have dealt with already. Christ is the Son, God's own Son. Seeing Him, we see the Father. He is the demonstration that God is and the revelation of *what* He is.

(b) A Deed

Of this we can only speak with any fulness after we have considered more closely the nature of sin. Meantime, we notice that nothing can prove the love of God except an effectual dealing with man's utmost need. Fatherhood is meaningless apart from Atonement; and Jesus always regarded Himself as appointed to His vocation by His Father. Only on the basis of atonement, can the relations of God and man be reconstituted; and the Fatherhood of God find its freedom to act. Only within the kingdom, thus founded can God's fatherliness be the joy and comfort of those who have now become His children.

(c) A Medium

As light is the medium of vision, so is the Holy Spirit represented in the New Testament as the means whereby men see God. We can recognize Jesus as the revealer of the Father only as this Divine Light illumines the minds which sin has darkened. These three—the Person, the Deed, the Medium—give us knowledge of the divine Fatherhood. Apart from them it is a mere hazardous surmise.

CHAPTER VI.

THE PERSONAL BEING OF GOD

There are many questions, which rise spontaneously in our minds, as we reflect upon the being of God. What is He in Himself? How is He related to this visible universe? The Bible does not provide a complete answer to such questions. Certain great truths emerge, and these we are permitted and required to study reverently and honestly.

The Holy Trinity

The doctrine of the Trinity leads into unfathomable depths of thought. It is possible, however, to make it more accessible than any statements of Scripture render necessary. We rise to the doctrine from certain facts of history and experience. Jesus we know as Son. His Father and our Father we know through Him. The Holy Spirit we know as the "promise of the Father," of whose coming and operation Jesus spoke at length in His last recorded discourse (John, chs. 14, 15, 16). It has been truly said, "There is no moment when Jesus Christ expressly reveals this doctrine. It was overheard, rather than heard." The disciples "came to recognize Father, Son, and Holy Ghost as included in their deepening and enlarging thought of God." This recognition dates from the very dawn of Christianity; and it is not difficult to see how precious the doctrine is to Christians, or why the Church has held so tenaciously to it. If the Son, as the great executor of the Father's saving purpose, be not divine; if the Spirit, as the abiding power by which the absent Christ becomes present to the believing heart, be not the Spirit of God, the work of redemption is not complete; men are not yet at one with God.

We find, accordingly, that the New Testament, while not formulating a dogma of God's triune Being, interprets the divine unity through these divine Three (Matt. 28 : 19; Eph. 4 : 4-6; 2 Cor. 13 : 14).

In later days, the Church was called on to defend this faith against the destructive influence of mere speculation. The God she knew and worshipped was no abstract Unity, empty and lifeless, but a Unity of thought and love and purpose ; within which there is the Father, who works through the Son by the Spirit, the Son who comes from the Father and comes by the Spirit, and the Spirit whose coming and working are the presence and operation of the Son and the Father.

If we live in the full experience of redemption, intellectual difficulties will not trouble us any more than they troubled the writers of the New Testament, who were at once strenuous defenders of the Unity of God and devout believers in the Father, the Son, and the Holy Spirit, as together included in the Godhead.

The Relation of God to the Created Universe

Three views may be taken of the relation in which God stands to the world.

(a) Pantheism. This theory regards God and the world as identical. God is, as it were absorbed in the world, and the world in God.

(b) Deism. This theory regards God as wholly distinct from the world, like an artificer who is quite distinct from the article he has made.

(c) Christian Theism. The Biblical teaching excludes both Pantheism and Deism. God is not lost in the world; neither is He utterly separated from it. He created the world in love, in order that He might reveal Himself in it, and

impart Himself to it, and might bring into the enjoyment of fellowship with Himself its highest inhabitants, beings made in His own likeness. Hence He sustains toward the world a two-fold relation :—

He is in it, as its Life

Its laws are His thoughts. Its forces are energies of His. Its history is the expression of His purposes. He is Himself its "far off divine event."

He is over it, as its Lord

He guides it to the achievement of His own design. He makes it the instrument of His will. He perseveres in His working, till He prepares it to be the means of His self-revelation. These two aspects of God's relation to the world must not be separated. Finite things are in God, and yet are not lost in Him. God is in the world, and yet He is not dependent upon it. The world finds its goal in union with God. God finds His glory in the redemption of the world.

CHAPTER VII.

THE WORTH OF MAN

The whole interest of Scripture is centred in human beings. One purpose runs through the record of revelation, viz., the redemption of men. Human nature, accordingly, must have in the sight of God, a unique and incomparable value. The worth of man for God grows in our minds as we dwell on the following considerations :—

1. Christ's Love to Men

Jesus loved men purely, disinterestedly, with no regard to any secondary qualities belonging to them, such as usually attract the regard of men for one another. He saw in their mere humanity something infinitely precious, which He was willing to spend His very life in winning. Rank mattered nothing to Him. The characteristic method of His ministry was to seek the company of the outcast (Matt. 11 : 19 ; Mark 2 : 15-17). This did not mean, of course, that moral distinctions counted for little with Him ; but it did mean that man as such, even though he were depraved and destitute of all claims to consideration, was precious to Him. This method culminated on the Cross, whereon Jesus, consciously and definitely, died for men. No one dies for that which he counts of little value.

The love of Jesus for men is, moreover, a clear index of God's estimate of them. Jesus Himself represents His love to men as the inevitable outcome of His deep knowledge of, and sympathy with the Father. His invitation to the weary and heavy laden comes after the great declaration of Matt. 11 : 27. He knows the Father, and therefore He lays down His life for the Sheep (John 10 : 15). His coming into the world at all is the Father's gift (John 3 : 16). Jesus and His Father, both set on man a value for which no terms are commensurate. That for which God is prepared to give His son must be priceless. This, the plain teaching of the Gospels, is echoed and re-echoed throughout the rest of the New Testament, so that the multiplication of references is needless (Rom. 5 : 8 ; 8 : 32 ; 1 John 4 : 7-11). Man has unique value in the eyes of God.

2. The Manhood of Jesus

Jesus is man, completely and truly. Even those aspects of His character, which belong to Him alone of all the Sons of men, viz., perfect goodness and absolute sinlessness, do not separate Him from His brethren of mankind. They belong to Him as the Son of Man. They indicate what human nature in its ideal truly is, and what through union to the Son of Man it may become. Jesus is the revealer of the Father. He is also the revealer of man. Seeing Jesus, we see the Father. We see also what we were made capable of being, and were meant to be, what, through redeeming grace, we may yet become. In this, that we are capable of becoming like Christ, lies the unique excellence of our human nature.

3. Christ's Doctrine of Man

His view of human nature, may be summed up in His conception of man, as a being, capable of fellowship with God, and destined to the rank of divine sonship. When He speaks of man's soul or life (Matt. 10 : 39), He is thinking of man as a Person or Self, with a unique place in the universe, and an immense destiny of tragedy or blessedness before him. When He speaks of man's spirit (Mark 14 : 38 ; Luke 23 : 46 ; John 4 : 23), He has in view the divine nature and origin of man, as a living being having affinities with God, who can find his home and rest in God alone.

To such a being a value attaches, for which there are no earthly measurements (Matt. 10 : 31 ; 12 : 12 ; Mark 2 : 27 ; 8 : 37). If such a life were lost, nothing could buy it back. To save it from loss, any lesser thing, however precious or indispensable, might well be parted with, (Mark 9 : 43). Such a value, appertaining to man as such, makes him worth any effort to redeem and save (Matt. 18 : 10, 12-14).

4. The Teaching of the New Testament

The worth of man thus expressly taught by Jesus is the deep conviction of the New Testament writers. They do not attempt a systematic treatment of the constitution of man. But they emphasize such points as these :

(a) Human Responsibility

Man possesses a faculty whereby he can distinguish good and evil (Rom. 2 : 14, 15 ; James 4 : 17 ; Heb. 5 : 14). He can also exercise a power of choice, which determines his whole moral career. Ultimately, this choice lies between the world and Christ (Heb. 11 : 24-26). His salvation, no doubt, in one respect, is the work of supernatural grace; but, in another, it is a work for which he is responsible (Phil. 2 : 12, 13).

(b) The Vocation of Man

As Jesus was profoundly conscious of His being "Sent" by the Father, so every man who knows his right relation to God, understands that he has a mission into the world. In its loftiest aspect, the end for which man lives is the glory of God (1 Cor. 10 : 31), or the kingdom of God (Col. 4 : 11), or the service of God (Acts 27 : 23), or in one splendid word "to live is Christ" (Phil. 1 : 21). The career which has this end in view is variously described as the following, literally, the imitation of God, or of Christ, or of the apostles of Christ (Eph. 5 : 1 ; 1 Cor. 11 : 1 ; Phil. 3 : 17) ; or a condition of bondage toward Christ (Rom. 1 : 1) ; or a process of discharging a debt (Rom. 1 : 14). The details of such a mission defy enumeration. They extend from lowliest, homeliest beneficence, to loftiest spiritual benefit.

(c) The Destiny of Man

He is meant for sonship toward God (Rom. 8: 12-17) and for a likeness to Christ progressively realized in time (2 Cor. 3: 18), and achieved in perfection hereafter (1 John 3: 3).

CHAPTER VIII.

THE SIN OF MAN

I. Its Nature

Sin is a fact, profound and far-reaching, and at the same time close to the experience of every individual. Consider what God is : a Being so good that He has created a race to which he can make known His perfections, and upon which He can bestow the gift of fellowship with Himself. Consider what man is : a being made in the image of God, capable of entering into His fellowship, finding his highest vocation and his ultimate perfection in serving God and becoming like Him. Consider what Christ is : a Being, human and divine, in whom the fellowship of God and man is presented as actual fact, beholding whom we see at once the revelation of the Father, and the picture of what we were meant to be.

When we give full weight to these considerations we begin to understand what sin is. (a) Its *possibility* lies in the fact that man is a personal being, even as God is, capable therefore, of asserting himself against God. (b) Its *seat* is to be found in the central depth of man's personal being, which we call the will or the heart, whence arise all those actions, which express man's moral character. (c) Its *force* consists

in the assertion of man's will over against the will of God, in the substitution of self-will for the divine will, as the dominant influence in life and conduct.

Aspects of Sin

Sin, accordingly, may be described from various points of view. *From the point of view of God's supremacy* over the universe which He has created, and is sustaining, and leading toward beneficent ends, it is revolt from His holy and loving Sovereignty. *From the point of view of the order of the universe* to whose maintenance God as righteous and loving is pledged, it is breach of law, an attempt to defeat God's gracious designs. *From the point of view of man's own nature*, it is failure to fulfil his vocation, as the instrument of God's purposes, refusal to accept his glorious destiny, as God's son and heir. Under every aspect, it is the opposition of man to God; and is to be traced to a condition of man's inner spiritual being. Jesus and His apostles are at one in opposing any view, which regards sin as consisting in merely formal or outward acts. They view it primarily as a state, and then as an act or series of acts (Mark 7 : 20-23; John 8 : 21, 24, 34; Rom. 7 : 7-25; 1 John 1 : 10; 3 : 4, 9). The remedy for sin, accordingly, cannot lie in any outward performance, but in such an influence as shall reach the very fountain of man's being.

2. Its Effects

These are to be observed even in the sphere of physical nature (Gen. 3 : 17; Rom. 8 : 9-23). They are yet more terribly evident in the sphere of human nature.

The Misery of Sin

The catalogue of the evils which sin has wrought is inexhaustible. Read Paul's terrible charges

against both Gentiles and Jews (Rom. 1 : 18-32 ; 2 : 1-29). Review the history of nations, and conjure up a vision of wrongs and crimes, which have filled the world with misery. Search the records of families and individuals, and conceive of the needless distresses and pains, the tears and bitterness due to sin. Let us examine our own lives; and begin to trace the sorrows due to our sins. Thus will there deepen within us a horror of that revolt from God, which has produced suffering so awful.

The Universality of Sin

Yet there is more behind. These facts, dreadful though they be, are not merely occasional, neither are they merely very numerous. They are the signs and manifestations of a disease of human nature, which is deep seated and universal. No one, who has studied the Scripture, or history, or his own heart, believes that sin is anything less than universal, or that its effects can ever be deemed trifling. One word of Jesus settles the question (John 3 : 3). Human nature is tainted at the root and spring; it needs to be recreated there. Of this thought, Scripture is full (for example, Ps. 51 : 5; 143 : 2; Jer. 17 : 9; Matt. 7 : 11; Rom. 3 : 19, 20; 8 : 5-8; Eph. 2 : 1-3). No language can exceed the tremendous fact. The greater or less quantity of evil deeds, or their different degrees of blameworthiness, ought not to blind us to the fact that in man as such, in the most cultured and refined specimens of the race, as well as in the most degraded, there is a root of bitterness, from which nothing but evil can come, and which it is not in the power of any man, however strong and resolute, wholly to extirpate.

Sin as an Inheritance

Even this is not the whole dreadful truth. Sin is not like a disease, which is caught by infection; so that the universality of sin might be explained by the communication of evil through fellowship and imitation. It is something men are born with, or rather born into. Here is a great mystery. Yet it is the undoubted testimony, which Jesus and His apostles bear regarding men. The very notion of the kingdom of God carries with it the idea of a realm, outside the kingdom, to which men as sinners belong, and which they are called on to leave. This realm of evil Jesus calls "the world," and describes it as being the direct opposite of the kingdom of God (John 18 : 36; 17 : 25; 14 : 17; 12 : 31; 14 : 30). It is an organism, pervaded by the spirit of evil, and dominated by a power hostile to God; and within this organism the whole race is comprehended.

The same solemn mystery is expressed by Paul in Rom. 5 : 12-21 (comp. 1 Cor. 15 : 21, 22, 45a), a passage of acknowledged difficulty, which, however, conveys unmistakably, the conception of the race, as a living organism, to which sin belongs, as an inheritance, not merely of moral weakness, but of guilt and condemnation. Our being thus involved in the sin of the race does not, however, cut us off from hope. If "God hath shut up all unto disobedience," it is "that He might have mercy upon all" (Rom. 11 : 32). Our worth for God remains what it was, only intensified, in His compassion, by our misery. Our membership in the race does not destroy our personality. God appeals to us as responsible agents (Ezek. 33 : 11). Jesus declares that men need to be born again; yet He bids them "repent" and "come." Paul declares men's utter helplessness; yet he presses upon them the duty of receiving Christ.

3. Its Judgment

Sin, then, is a fact for God, a reality in His sight, confronting Him in the realm of moral and spiritual life, standing between Him and the fulfilment of His gracious design. Against it His holy and loving nature re-acts in just and awful judgment. The sinner as such stands under God's condemnation, in revocation of which he can offer no plea or argument. The loving and sympathetic Jesus, no less than the conscience stricken psalmist or apostle, proclaims man's guilt, and his utter destitution of all merit of his own (Luke 7 : 42; Matt. 18 : 23-35; 6 : 12). Even while he yearns over sinners, and deals with them in utmost tenderness, He declares them "lost" (Luke 15 : 4, 8, 24; 19 : 10). There is no need to multiply passages to prove the heart shaking fact, to which conscience gives trembling assent, that sin brings with it guilt, and makes the sinner liable to condemnation, and to the penalty in which condemnation takes effect (Rom. 3 : 19; Eph. 2 : 3; Gal. 3 : 10).

The Penalty of Sin

If, then, we ask for a name which shall express that condemnation, there is but one answer, and that is, Death, the death of the sinner on both sides of his complex nature; spiritual death in exclusion from the divine fellowship, and that physical death which has the sting of sin in it (Rom. 5 : 12; 6 : 23; 7 : 24; 8 : 2; 1 Cor. 15 : 56). Death is the sacrament of sin. It is the sign, the seal, and the application to the sinner of the meaning and consequences of his sin. If he is ever to be redeemed, God must effectively deal with the sin as to remove it; and He can deal with it effectively only by such an action as shall include dying.

CHAPTER IX.

THE DEATH OF CHRIST

From this view of the evil sin has wrought, we turn to contemplate the redemption God has achieved for sinful men, together with the new life which flows from His mercy.

The Old Testament proclaims the need of an atonement for human sin; teaches the necessity of sacrifice as the basis of atonement; and predicts that such a sacrifice will one day be provided. Such thoughts are expressed symbolically in the sacrificial ritual, and more directly and spiritually in the writings of prophets and psalmists. In the 53rd chapter of Isaiah, the Old Testament revelation of redemption reached its climax. Here we see that forgiveness is grounded in the sufferings of one, who, though himself sinless, makes himself one with sinners, and suffers in their place. The 53rd of Isaiah is our clue to the teaching of the New Testament regarding the redemption of men.

Our Lord's Teaching Regarding His Death

Jesus does not give a systematic statement of doctrine. It is, therefore, all the more impressive to note how large a space His death occupied in His thoughts, and how emphatically He set it forth as His redemptive work. Confining ourselves to the first three Gospels, we note :—

(a) Allusions

It is deeply interesting to listen to His allusive references to His death (Matt. 5 : 10-12; Luke 11 : 49, 50; Matt. 23 : 37; Mark 9 : 12, 13; Luke 12 : 49, 50; Mark 2 : 19, 20; Matt. 12 : 40). None of these contain any express teaching as to the significance of His death; but, together, they show how full His mind was of the thought of it.

(b) Predictions

We observe, further, that there came a time in His training of the twelve, when He definitely and continuously impressed upon them both the impending fact, and the divine necessity, of His dying (Mark 8:31; 9:31; 10:32-34); and parallels in Matthew and Luke. Even in these passages, there are no handed explanations, but there is the clear statement of the doctrine of a suffering Messiah, a doctrine, which Peter, speaking for his fellow-disciples, utterly repudiated.

(c) Explanations

Our attention is drawn to two passages, in which our Lord interprets for us His death in the light of two great religious ideas.

The first of these sayings is that contained in Mark 10:35-45. The whole passage is full of the thought of suffering and death. The two desire a share in His glory; He invites them to a share in His cup and His baptism. The ten are at the same point of view as the two, and imagine that greatness lies in sovereignty; Jesus bids them know that greatness lies in ministry. Such a ministry does He perform. The objects of that ministry are men whose lives were forfeit beyond all ability of theirs to recover or redeem (Mark 8:36, 37; cf. Ps. 49:7, 8; Job 33:23, 24). The aim of His ministry is to set these forfeited lives free, by laying down His own as a ransom. The meaning is that Christ's death is, as an act, in itself redemptive. By it, our lives are saved.

The second passage is that recording the institution of the Lord's Supper (Mark 14:22-24, and the parallels; consult also 1 Cor. 11:24, 25). The significance of the Supper, as instituted by Christ is to be found, partly, in the action,

and partly, in the explanatory word. The emphatic point in the action is that the bread was broken, and the wine poured out. Both together make an impressive symbol of death; and it is as symbolic of His death, that they are given by Him to His disciples round that table, and to His disciples of every age and clime, where the same table is spread. The explanatory word is "Covenant"—"My blood of the Covenant, which is shed for many," (Mark) "My blood of the Covenant, which is shed for many unto remission of sins," (Matthew). This reverts to the "fundamental redemptive idea" of the Old Testament. God is the author of the Covenant, which, when broken, He forms anew (Jer. 31 : 31-34). Jesus is the agent of the divine mercy; and His death is at once the basis of the Covenant, and the condition of forgiveness. It is so, because it is a sacrifice, which fulfils all that was dimly pictured in the ritual, and all that was more clearly and fully indicated in the sublime prediction of Isaiah 53.

The Death of Christ as Apprehended by His Disciples

The thought of their Lord's death and its redemptive value fills the minds of His disciples.

(1) The Apostle Peter, both in his speeches, reported in the Acts, and in his first Epistle, has very little developed teaching. He dwells on the divine necessity for the death of Christ (Acts 2 : 23; 3 : 18; 4 : 11). He identifies Jesus with the Servant of the Lord (Acts 3 : 13; 4 : 27). While using the Death of Christ as an example, he dwells emphatically on its character as a bearing of sin (1 Peter 2: 20-24). He sees in the death of Christ an effective dealing with sin, so that it can no longer separate the believer from God (1 Peter 3 : 18).

(2) The Apostle Paul has the fullest treatment of this subject to be found in the New Testament. Atonement is a deed, corresponding to the fact of sin. As sin stands between God and man, atonement must consist in a deed, which removes sin from its place; and this deed, Paul, declares, in full harmony with the Old Testament and with the teaching of Jesus, to be a sin-bearing death, endured by the Messiah, the Servant of the Lord, the Son of God. The divine dealing with sin is expressed by Paul in three great phrases: (i) Redemption (Gal. 3 : 13); (ii) Propitiation (Rom. 3 : 25, 26); (iii) Reconciliation (Rom. 5 : 10; 2 Cor. 5 : 18-21).

(3) The Epistle to the Hebrews is saturated with ideas belonging to the sacrificial ritual of the Old Testament, and presents the death of Christ as a sacrifice, which enables sinful men to approach God; explaining it by reference, both to the sacrifice by which the Covenant was initiated and to the sacrifice of the day of atonement.

(4) The fourth Gospel presents the leading aspects of atonement as follows: (a) Its *source*, which is twofold: (i) the love of God (3 : 16); and (ii) the free surrender of the Son to His vocation (10 : 11, 15, 17, 18); (b) its *necessity* which is to be found in the connection which binds together sin and death, and death and life (3 : 14; 12 : 24); (c) its *condition* in the experience of the believer, which is an actual vital fellowship with Christ (6 : 41, 48, 51).

We conclude, therefore, that the Scriptures of the Old and New Testaments are in complete accord, and proclaim the death of Christ, as the deed through which there has been accomplished the reconciliation of God and man.

CHAPTER X.

THE REDEMPTION OF MEN

1. What We Needed

The need of our being redeemed lies in the fact that we are sinners. When we consider the nature of sin, as we have done in a previous chapter, three aspects of it are manifest.

(a) Power

Sin is a reigning power in the lives of men. Every man knows that there is a power of evil within him, thwarting and opposing the good which he desires to perform, and filling his life with defeat and misery. He may escape the thought of it, by attending to other things; but he knows it is there, and from time to time it makes its presence felt in ways that cannot be denied or forgotten.

(b) Guilt

Sin is guilt. No man, in the hour when he is honest with himself, repudiates sin, or avows that he is not responsible for it. We are guilty. Sin is ours. We cannot rid ourselves of its condemnation. The everlasting laws of the moral universe roll in upon us in judgment. God, the Holy One, makes His judgment upon sin felt in our inmost soul.

(c) Death

Sin is death. It means separation from God; and *that* is death, the death of the whole man, including his body. What is needed for redemption, accordingly, is that sin, as such, be effectively dealt with, so that the relations between God and man may be reconstituted in perfect love and harmony. Three inferences follow :

(i) Man cannot deal with his own sin. Man's inability to break its power, atone for its guilt, and bear its death penalty, is patent, and needs no demonstration. Self-redemption is an utter impossibility. (ii) God must intervene, if redemption is to be accomplished. He alone can grapple with this awful thing, which man has cast in His way. God cannot pass it by. It is a menace to the moral order, nay, to the whole creation, which it will destroy, if it be not itself destroyed. A mere word will not suffice. God must act; and, in acting, He will have to suffer. Such necessity has sin imposed upon Him. (iii) This act of God, wrought by Him *for* man, cannot be wrought *apart from* man. God's act must, in some sense, be man's act. Men cannot be saved, like a herd of cattle, by an action wholly outside of them. The deliverance is from an evil, which is part of themselves. God must, therefore, in human nature, do that of which humanity is incapable.

2. What God has Done

The teaching of Scripture, whose main lines were indicated in the previous chapter, converges on this, that the death of Christ, is the ground of reconciliation. This is the "commendation" of the divine love, that, "Christ died for us" (Rom. 5 : 8). This is the Gospel, which Paul received and delivered, that "Christ died for our sins, according to the Scriptures" (1 Cor. 15 : 3). There is no other Gospel. The Cross is the meeting point of the love of God and the sin of man. Sin nails Christ to the Tree, and there He bears it in His own body. This is the mystery of love. We shall never be able fully to understand it. We cannot, however, refrain from pondering it. Indeed, with every reverent thought we bestow upon it, our love and joy become deeper and more full.

(a) On the Cross, Jesus Christ, the Sinless One, entered into the deepest and darkest experience of sinful men. Even among finite human beings, there are scarce any limits to the power by which one person may enter into the experience of another. A mother, for instance, may take to herself, guiltless though she be, the sins of her son, and bear them as a heavy load. Even so, did our Lord on the Cross take to Himself the sins of His brethren, and bear them as an unspeakable burden on His soul.

(b) On the Cross, Jesus Christ, the Holy One of God, made a perfect surrender of Himself to the Father. His whole life had been spent in doing the Father's will. In Him is to be seen that complete willing obedience which is due from man to God. In Him, more particularly, is to be seen an entire faithfulness to the special task which His Father laid upon Him. On the Cross, the obedience of Christ reaches to consummation. He lays Himself upon the altar, a perfect sacrifice.

(c) On the Cross, Jesus Christ, the Redeemer of men, submitted Himself to God's just judgment upon sin. He did not suffer as an unconscious victim. He fully entered into God's mind regarding sin, and felt, as only a sinless being could feel, its awful horror. Thus as man, and for man, He bore the penalty of sin. Within the darkness of Calvary, that took place which is suggested, though not disclosed, in these solemn words, "Him who knew no sin, He made to be sin on our behalf." There, the Lord laid on Him the iniquity of us all. There, the blood was shed which cleanseth us from all sin. Sin indeed is mighty; but the deed of the Cross is mightier. There is nothing can withstand the love which there won complete and final victory over every evil. "He that spared not His own Son, but delivered Him up for us all, how shall he

not also with him freely give us all things ?" (Rom. 8 : 32).

3. What we have in Christ

Sin no longer bars the way. In its place is Christ, crucified and risen. Yet even Christ, in all His atoning might, could not save us, if He were to remain outside of us, Himself an historic Figure, His Cross, the monument of a great tragedy. It is not enough, even, that He should sympathetically enter into our experience, and bear and do, what we should have suffered and achieved. There must be also, an identification of us with Him, so that all that is His becomes ours, even as all that was ours was made His. Scripture testifies, and experience confirms, and the Christian life by its fruits attests, that there is wrought by the Spirit of God, through faith on our part, a real, living, spiritual union with Christ (Rom. 8 : 9, 10 ; 1 Cor. 6 : 15 ; Gal. 2 : 20 ; Eph. 3 : 17), which is closer than any human analogy can adequately describe. Such a union, is the condition of our receiving every blessing, which comes to us through Christ. Nothing comes to us outside of Christ. The order of grace is : *first*, Christ is in us, and we are in Him ; *then*, all that is His becomes ours. The Apostle Paul (Rom. 6, 7, 8), and the Apostle John, or rather Christ Himself, reported by John (John, chs. 6, 15), make our redemption rest on our vital communion with the Saviour. It is, accordingly, impossible to make a list of our possessions in Christ. Our riches in Him are "unsearchable." Victory over sin and the world is ours ; because the death of Christ is sin's defeat, and we are evermore led in triumph in Him. *Forgiveness* is ours, because Christ's death to sin is truly, though spiritually, ours ; and justification is pronounced upon us, not

by any pretence, but because in very truth we are in Him righteous. *Life* is ours; for Christ is our life, and upon that life death has no more power. And, beyond all enumeration, all things are ours, for we are Christ's and Christ is God's.

CHAPTER XI.

THE HOLY SPIRIT

The teaching of Scripture makes plain to us our helplessness in all that concerns our redemption. The Christian life, indeed, is in one sense ours; and we are called on to live it faithfully and strenuously. In another sense, it is not ours; and we have no power to live it, but are entirely dependent on Another, who is closer to us than our very selves. That Other, who is the strength of all our willing and doing is the Holy Spirit of God.

1. The Personal Activities of the Spirit

The Spirit as a personal agent is distinctly present to the mind of our Lord. Jesus claims the anointing of the Spirit (Luke 4 : 18); ascribes His power to the Spirit (Matt. 12 : 28); recognizes an awful sin, the sin against the Spirit (Matt. 12 : 32). In many places in the fourth Gospel, He speaks of the Spirit as a person distinct from Himself (for example, chs. 14 : 16, 26; 15 : 26; 16 : 7, 14, 15). The representations of the Apostle Paul are singularly deep and comprehensive. The activities of the Spirit cover the whole range of man's functions and the whole extent of the new life (for example, Gal. 5 : 22; 1 Cor. 6 : 19; Gal. 4 : 6; and throughout the wonderful 8th chapter

of the epistle to the Romans, vs. 9, 11, 15, 16, 26, 27). An examination of these passages, and many others will show that, to Paul, the Spirit was not a mere influence, but a real Person (1 Cor. 12 : 11; 2 : 13), whom he places on an equality with the Father and the Son (1 Cor. 12 : 4-6 ; 2 Cor. 13 : 14 ; Eph. 4 : 4-6). Such teachings interpret and illumine our experience, and tell us who it is, of whose presence and power we have been aware in all the movements of our spirit Godward, upon whom we are entirely dependent for the origin and maintenance of our Christian life.

2. The Coming of the Spirit

Jesus has Himself received the Spirit, not, however, that He might keep for Himself this precious gift, but that He might impart it freely, to all who are His (John 1 : 32, 33).

(1) The Promise

In the midstream of His ministry (John 7 : 37-39), Jesus looks forward to a period, after the successful termination of His work on earth, when they, who have received out of His fulness, should be channels of blessing to others. On the eve of His departure (John 16 : 7), He makes more plainly the same prediction. The Spirit is to be His representative, and the medium of His presence. He departs, but the Spirit comes; and in the Spirit, He is present and thus the declarations of Matt. 18 : 20 and 28 : 20 are verified. Only through the Spirit have we fellowship with Christ. In the Spirit, we have His "real Presence."

(2) The Fulfilment

There is a twofold bestowal of the Spirit. (a) For quickening, for power to believe, for union with the unseen Christ (John 20 : 22). (b) For

endowment, with a view to the fulfilment of the great commission, which the disciples have received (Acts 1 : 5, 8; 2 : 1-4). In this Pentecostal gift, the waiting company receives the fulness of the Spirit. "They were all filled with the Holy Ghost." No more significant statement occurs in the New Testament. It means that the Church of Christ was then founded and endowed. There was then inaugurated a dispensation of the Spirit, under which we now live. Compared with the utmost the past had brought to believers, this was a new thing. The communications of the Spirit to believers had hitherto been occasional and partial. Now the Spirit dwells in them. Their union to Christ and their transformation into His likeness, together with every activity in His service, are due to the indwelling and inworking of the Spirit of God.

(3) The Abiding Gift

(a) Its nature defined. The gift of the Spirit is not independent of Christ. The Spirit cannot come at all, until and unless Christ be glorified (John 7 : 39). The Spirit has nothing to teach and nothing to bestow which the fulness that is in Christ does not supply (John 16 : 13-15). The atoning work is the necessary presupposition of every blessing which the Spirit brings (Gal. 3 : 13, 14; 4 : 4-6). The work of Christ, therefore, defines the nature of the gift of the Spirit, and defines, also, the condition, under which we obtain the gift, namely, the glorifying of the Christ, in our life, and in our doctrine.

(b) Expressions in Scripture of its bestowal : *Give* (John 14 : 16) indicating security and liberality ; *send* (John 14 : 26 ; 15 : 26) implying mission or end ; *supply* (Gal. 3 : 5 ; Phil. 1 : 19) suggesting bountifulness ; *put* (Matt. 12 : 18)

signifying effectual conveyance and consignment; *pour* (Acts 2 : 17) expressing abundance (Titus 3 : 6), and refreshment, (Acts 3 : 19).

(c) The requisite for its reception. What is *given* cannot be *paid for*. But it may be *asked for*, out of a sense of need. He who bestows this gift teaches us to ask for it, and promises it upon the asking. Study the waiting prior to Pentecost, the prayer, united, definite, earnest, believing, persevering. Ponder Luke 11 : 13. There can be no doubt, that, for the individual and the Church, there is a gift of the Spirit ready, upon the simple condition of asking, such as has not been known since the day of Pentecost. Every genuine revival is merely a hint of what the Father is willing to bestow, in accordance with the intercession of our glorified Redeemer.

CHAPTER XII.

THE WORK OF THE HOLY SPIRIT: REGENERATION

The work of the Spirit in a human soul is varied, complex, and profoundly mysterious. That aspect of it, which concerns the beginning of the new life, is named regeneration.

1. The Need for it

Our Lord and His apostles are singularly moderate in their expressions. The very calmness of their utterances, however, makes more emphatic the facts they state. Our Lord declares that, without a change so great that it can only be described after the analogy of birth, a man cannot *see* the kingdom and cannot *enter* it (John 3 : 3, 5); and of this state-

ment Paul gives paraphrases and interpretations in his own manner (Eph. 4 : 17, 18 ; 1 Cor. 2 : 14 ; Rom. 8 : 5-8). It is the undoubted testimony of Scripture and the equally certain witness of conscience, that man has been so deeply injured by sin, that both his power of spiritual discernment and his power of vital movement are paralyzed. The region of spiritual realities is shut to him. It is true that many men are "not far" from it; but no man sees its divine meaning and no man enters it and becomes its citizen and heir, save by a quickening process, in which he is the subject of the power of the Holy Spirit. There is no question here of a fiat of divine authority excluding men from the kingdom. It is a sheer impossibility under the circumstances of the case, that they should *see* or *enter* it. *Flesh cannot become Spirit.*

2. A Work of the Spirit, preparatory to it

This is usually described as conviction of sin (John 16 : 8). This is a work which takes endlessly varied forms, and no one experience can be made typical of all. It consists in bringing home to mind, to conscience, and to heart, our need as sinners. The degree of feeling, which the discovery of our sinful state evokes in us, is not the important fact, and ought not to be made a standard in examining ourselves or others. Conviction is effected, when we face the facts of life, and know the issues before us, and realize that we are called on to decide for Christ or against Him. It is to be carefully noted, however, that the work of conviction is distinctly limited in its range. It does not secure the renewing of the will. It may be resisted. The paralysis of spiritual faculty, which sin as such implies, may become a conscious and fixed habit of rebellion. If this were to happen finally, there could be no

further possibility of redemption (Matt. 12 : 31, 32; 1 John 5 : 16; Heb. 6 : 4-6; 10 : 26-29).

3. The Act of Regeneration

Paul describes it as the beginning of a new manhood. (Gal. 2 : 20; 2 Cor. 5 : 15-17). Let us not belittle the glory of this fact. Of course, it does not mean that we as persons are destroyed, and that new persons are created. But it does mean that into the various powers and principles which constitute human nature, a new factor, the quickening power of the Spirit of God is introduced; and that the product is a new man, a man of a new moral type, the power of whose acting is Christ, dwelling in him by the Spirit. John adheres yet more closely to the analogy of birth (John 1 : 12, 13). By this divine operation, men "become," what they were not before, "children of God," and have a character, consistent with their origin.

4. Conversion

Regeneration is very closely connected with conversion; but it is to be distinguished from conversion, as cause from effect. Regeneration is the act of God, implanting the new life in man. Conversion is the conscious act, whereby a person, who is of an age to be capable of voluntary action, turns from Self to Christ, and enters upon a new personal relation to Him. It is possible that, in many cases, regeneration has taken place at a period preceding that, at which the *conscious* surrender to Christ is made. In other cases, regeneration and conversion are simultaneous acts. But in all cases, the act of God, and the act of man, quickened by God, are to be distinguished.

CHAPTER XIII.

THE WORK OF THE HOLY SPIRIT : SANCTIFICATION

1. Its Nature

Through regeneration, we are "in Christ." He is the spiritual sphere in which we live and move and have our being. He is our life; and what is true of Him is asserted of us, in this sense, namely, that He is the truth of our being and character. Wonderful things are said of believers by our Lord, and by His apostles (1 John 3 : 6, 9), but no one who knows his own heart, is led by such expressions to think of himself as in any sense the maker of his own character. These things are true of him "in Christ." If he will, he may sin; but the aggravations of sin in his case are terrible. To commit sin, the Christian must abandon his standing in Christ, must descend to a condition which is not really his, must contradict himself, deny his Lord, grieve the Spirit, and wound the Father. Sanctification, accordingly, might paradoxically be described, as the process whereby we *become*, what we *are* in Christ. It is related to regeneration as growth is to birth, or to seed-planting.

2. The Power

It is needless to multiply passages. The power is God's (Jer. 31 : 33; Ezek. 36 : 27; Rom. 8 : 2; Phil. 2 : 12, 13; 1 Peter 5 : 10). His Spirit continues the work, whose initial stage was regeneration. This work is the communication of Christ to us; or, to put the same thing in other words, Christ comes in the Spirit, and gives Himself to us by the Spirit (Ephes. 3 : 16, 17). Our Sanctification, in one word, is Christ (1 Cor. 1 : 30).

3. The Means

Let it be well understood, that *everything* the soul needs is in Christ, that there is *nothing* to be had anywhere save in Him. Then we shall understand that there are not two ways of being saved, by faith as regards forgiveness, and by effort as regards holiness. Both holiness and forgiveness, sanctification and justification, are our possessions in Christ; they are to be had in precisely the same way, by the appropriation of faith.

4. The Result

As Christ is the starting-point, and the power, so also He is the goal, of the whole process of sanctification. The question of the stage in that process, at which he has arrived, is one which no man can answer, and which ought not to be put, save to remind ourselves of the heights of attainment to which we are called. Theoretical statements of what may be attainable in this life are always dangerous. Experimentally the following propositions are true : (a) A Christian need not sin; if he does it is his own fault; there is no failure of divine power to keep him from falling. (b) No Christian has reached all he is required to be; and, therefore, a deep humility must always receive God's judgments upon himself. (c) All Christians may have, and, therefore, ought to have Christ's joy fulfilled in them, that is, the joy of full consecration (John 15: 11). (d) Every Christian must rest for acceptance upon Christ's redeeming work; but may rest there in deep assurance and unbroken peace.

CHAPTER XIV.

THE CHURCH OF CHRIST

The Christian does not stand alone; but, in virtue of the life which is the presence of Christ in him, he is bound to all his fellow disciples in the living organism of the Church. The Apostle Paul delights in the biological analogies, which he employs in a strikingly modern fashion (1 Cor. 12 : 12-31). All who acknowledge Christ as Redeemer and Lord constitute one organic whole, every member of which is penetrated by the same spiritual vitality. To this organism, designations are applied which are laden with spiritual meaning. It is a Temple (Eph. 2 : 19-21; 1 Pet. 2 : 5); it is the Bride of Christ (Eph. 5 : 22, 32) it is the Body of Christ (Col. 1 : 18). To it belong certain glorious "notes" or attributes, such as Unity, Holiness, Catholicity. Within the Church, accordingly, the Christian life is to be lived. Apart from it, the Christian life cannot be lived. The Communion of Saints is essential to the being and maintenance of spiritual life in any individual believer. Upon the Church, Christ, her King and Head, has bestowed certain priceless gifts, for the deepening and enriching of her life, and for her equipment in service. These gifts are three in number :

1. The Word of God

The Christian life is essentially communion with God. Communion between personal beings is carried on by words, a word spoken, and a word of reply. In the relation into which God has brought us through grace, God speaks to us, and we speak to Him. In the highest and fullest sense of the term, the Word of God is His Son (John 1 : 1, 14; 1 John 1 : 1). He is the living embodiment of God's

whole mind towards men. God has nothing to say to men, of which Christ is not the sum and substance. Whenever God speaks to men, this is the Word He uses; and when we listen to God this is the Word we hear and receive.

When we remember however, what Christ is, we find that there is another sense, in which we may use the phrase "word of God." God was not silent toward men before Christ came. Christ is the culmination and fulfilment of what God had been saying to His people, "by divers portions and in divers manners" (Heb. 1 : 1). And now that Christ is withdrawn from sight and hearing, God has not silenced this, His final word. Among those who, in the first generation of believers, heard that Word, certain men were selected and equipped by the Holy Spirit, to give all succeeding generations a perfect presentation of Christ in His character and His mission. Now, accordingly, though we cannot see Christ with our bodily eye, nor touch Him with our hands, we can still apprehend and appropriate Him. The Old Testament, which leads up to Christ, and the New Testament, which presents Him to the world, constitute together the written Word of God. Christ is its only theme (John 5 : 39; Rom. 1 : 2; Rev. 19 : 10).

When, moreover, the word of God, as a written record, is read or heard, the Word of God, as the living Son of God and Redeemer of men, is conveyed to reader or hearer, and may be and ought to be, immediately and definitely accepted in His fulness. The Holy Scriptures, accordingly, are essential to the maintenance and development of the spiritual life of the Church and of every individual believer; and they are, in respect both of duty and of doctrine, authoritative, clear, and sufficient.

2. Prayer

In Christ, and in the Scriptures, God speaks to us. There is a sense in which our reply is made in our conduct, our character, and the whole tenor of our life. Our relation to God, however, permits of a nearer approach, a more definite speech. In this sense, our word to God is expressed in prayer, which is, fundamentally, the speech of a child to the Father. The privilege of filial approach is the characteristic note of our standing within the new covenant; and to enable us to exercise our privilege aright, the Spirit of God is freely given (Zech. 12 : 10; Rom. 8 : 15, 26, 27; Gal. 4 : 6; Eph. 2 : 18; Jude 20). The order of our use of these two gifts, the Scriptures and Prayer, is that indicated : first, listen to God in His word; then make reply in our prayers. Thus we shall pray with growing intelligence and growing power.

3. The Sacraments; Baptism and the Lord's Supper

In intercourse between friends, there is often added to the spoken word, a sign of the union which exists. A pledge or keepsake may be interchanged. This sign or pledge, moreover, is something deeper than a mere occasion of exciting certain memories or feelings. In the pledge, there is confirmation and conveyance of the thing signified, namely, the love of friend for friend.

Two such pledges of His love, Christ has given to His Church, namely, Baptism and the Lord's Supper; and it is His requirement that they should be used according to the purpose for which He instituted them. Nothing could be more painful than for children to quarrel over bequests granted them by a loving father. Even so sad and shameful are the disputes of Christian Churches

regarding those ordinances, which ought to be the symbols of their unity. Yet the meaning of these gifts, while inexhaustibly deep, is also exquisitely simple. Both mean Christ. Both convey Christ. They mean simply what the Scriptures mean; and they convey simply what the Scriptures convey : a personal Christ, revealed and imparted by the Holy Spirit, to those who, by faith, receive Him. This is the teaching of the New Testament (Eph. 5 : 25, 26; Titus 3 : 5; Col. 2 : 12; 1 Cor. 10 : 16); and it is the experience of believers of all denominations, who are certified by the Spirit in their inmost hearts, that in these ordinances, they do receive Christ most really and most surely.

The two ordinances do not differ in the benefits they express and convey. Both alike express Christ crucified and risen; and in both there is communion with a present Christ. They differ only in so far as Baptism expresses the inauguration of the covenant relation with God, while the Lord's supper expresses its maintenance. Baptism, therefore, can be celebrated once only in the history of a soul; while the Table should be frequented, as often as it is spread for our refreshment.

Note on certain Disputed Points

(A minor question is raised as to the age when baptism may be administered. In the case of converts from heathenism, for example, or Judaism, it is plain that only those, who are of a greater age than infancy can enter into the new covenant, and only such should be baptized. It is to be noted, however, that baptism is a covenant ordinance; and, throughout both Old Testament and New Testament, the covenant includes, not merely individuals, but households. The children, therefore, of those who are believers, are already in covenant relations with

God, and are heirs of covenant blessings, which await their appropriation, when their faculties are capable of volitional acts. Believing parents, therefore, are required to bring their children to baptism (Matt. 19 : 14; Acts 2 : 39; 16 : 15, 33; 1 Cor. 1 : 16; 1 Cor. 7 : 14).

A question, more speculative than practical, is raised as to the presence of Christ in the sacrament of the Supper. Upon the endless controversies thus raised, we cannot touch. Suffice it to say, that we cannot set the real presence in the sacrament on too high a plane of doctrine; though we may easily lower it by a materialistic mode of conceiving it. Apart from all theories, all believing communicants know that they receive Christ, not a mere memory, but a living Saviour, spiritually present to their spirits, united to them, as they are to Him, by the operation of the Holy Spirit.)

CHAPTER XV.

THINGS TO COME

The subject of sin's destructive power, and the subject of the Spirit's quickening grace, are one and the same, namely, the human personality in its completeness, including every element of our complex nature. As the whole man is destroyed by sin, so the whole man is reconstituted by the almighty working of God's Spirit. We live in a world of time and sense; and, therefore, we cannot see the final issues of mercy. We are not left, however, to doubt, far less to fear. Jesus died and rose again.

The resurrection of Christ is God's solemn pledge that He will perfect all that He has begun in our experience. We have, therefore, a hope "both sure and stedfast" (Heb 6 : 19) that the life, which has begun here, will reach its consummation in the open presence of God. The language of Scripture regarding the experiences, which lie beyond this life, is remarkable for its reserve. Certain glorious results are indicated; but there is no elaboration of detail, and nothing to gratify an unspiritual curiosity. Such suggestions as are given are all of a nature to have a reflex influence upon our present experience, deepening our earnestness, and stimulating our activity. Four great realities stand out before our gaze.

1. Death

This is the penalty of sin (Rom. 6 : 23); that is the natural death of the body, with the sting of sin in it. For those who are in Christ, their death has wholly lost this significance. It has not in it the sting of sin. Its victory has been changed into defeat (1 Cor. 15 : 55-57). Solemn and awful the experience of dying must be, where there is consciousness. But there need be no terror in it. It is the Christian soldier's last fight with his life-long foe; and his faith is his victory. When he sinks in death, it is not as though he were vanquished. In reality, he is only going to rest after a well-fought day; and those who gaze on his uncoffined clay, say, not without tears, yet with great joy, "So He giveth His beloved sleep" (compare 1 Thess. 4 : 14).

2. Resurrection

It was the man who sank to rest, body and soul together. It is the man, who rises with the new life of eternity thrilling through his complete human

nature, body and soul together. It is needless to speculate on how this may be. The apostle Paul warns us that in our present condition we cannot understand it (1 Cor. 15 : 35-49). But the proof is absolute; it is the resurrection of Christ Himself (1 Cor. 15 : 1-34). The power is infinite, it is the risen Christ Himself (John 11 : 25, 26). The form we are to wear is unknown; but we know that, body and soul together, we shall be like Christ (Phil. 3 : 21; 1 John 3 : 1, 2); and, in that perfected constitution, shall serve Him with an efficiency, to which our best efforts here are a mere approximation.

3. Judgment

In one sense, God's judgment has already been passed on the believer in the act of justification, Rom. 8 : 1. The Christian life, however, is a real history, with genuine experiences of joy and sorrow, of conflict and victory. It consists, therefore, with the demands both of reason and conscience that there should be a final verdict pronounced by God upon the life now complete. This is, without doubt, the expectation of the apostle Paul (2 Cor. 5 : 9, 10; 1 Cor. 3 : 12-15; 4 : 5; Rom. 2 : 16). The circumstances attending upon this final judgment are, in the nature of the case, unimaginable by us. The signs that precede that great day are intimated with intentional vagueness, as in our Lord's discourses regarding the last things, and in the book of the revelation of St. John. The date is a secret with the Father. Even the Son knows it not (Mark 13 : 32). The nearness of our Lord's second coming remains a constant stimulus to watchfulness and zeal (Matt. 24 : 42, 44; 25 : 13).

4. Heaven

While the dispensation of time lasts, there is a separation between the disciples and their Master, which, though in a great measure overcome through the agency of the Holy Spirit, leaves them still yearning for fuller vision and nearer fellowship. This longing, which He has Himself awakened, He promises fully to satisfy. The 14th of St. John is the believer's consolation, and the inspiration of his confidence that, under conditions which are inconceivable by us in our present state, we shall go to the Father, and see Christ, and be forever with the Lord (Phil. 1 : 21, 23; 1 Thess. 4 : 17). In the 21st and 22nd chapters of Revelation we have a pictorial description of the heavenly realm; and in the 7th chapter of the same prophetic writing we have an account of the blessedness of those who inhabit it. By these wonderful visions, let us at once chasten and quicken our expectations. We know but little; yet we know enough to journey onwards in joy and hope. The sunlight of the better day is already on our faces.

QUESTIONS

CHAPTER I.

- 1—Illustrate from Scripture Christ's knowledge
 - (a) of God;
 - (b) of Man.
- 2—Illustrate from Scripture Christ's love
 - (a) to God;
 - (b) to Man.

CHAPTER II.

- 1—Shew from Scripture that the disciples of Jesus believed Him to be sinless.
- 2—State carefully the considerations which lead us to believe that Jesus was conscious of His own sinlessness.

CHAPTER III.

- 1—What claims did Jesus make on His own behalf ?
- 2—What do we learn, With respect to the Person of Christ, from the titles "Son of Man" and "Son of God" ?

CHAPTER IV.

- 1—What estimate of Christ's Person do we find in Acts, James, and First Peter ?
- 2—What is Paul's teaching respecting the Person of Christ ?
- 3—"Christianity is the religion of the incarnation of God in Christ." Explain this statement.

CHAPTER V.

- 1—Illustrate from Scripture the fatherly relation of God to believers.
- 2—Is God the Father of all men ? Discuss this.
- 3—State and explain three considerations by which the Fatherhood of God may be vindicated against objections drawn from the fact of sin.

CHAPTER VI.

- 1—How is the mystery of the triune being of God disclosed in Scripture ?
- 2—How is God related to the created universe ?
Shew how Christian Theism differs from
 - (a) Pantheism
 - (b) Deism.

CHAPTER VII.

- 1—Illustrate from Scripture Christ's love to man.
What inference may be drawn as to the value He set on human nature?
- 2—State briefly Christ's doctrine of man.
- 3—Give a brief account of the New Testament teaching regarding
 - (a) Human responsibility.
 - (b) The vocation of man.
 - (c) The destiny of man.

CHAPTER VIII.

- 1—What is sin? Note in your answer
 - (a) its possibility;
 - (b) its seat;
 - (c) its essence.
- 2—Illustrate from Scripture the universality of sin.
- 3—What is the penalty of sin?

CHAPTER IX.

- 1—What lesson regarding His death does our Lord give in Mark 10 : 35-45?
- 2—What is meant by the phrase "My blood of the Covenant"?
- 3—How was the death of Christ apprehended by His disciples?

CHAPTER X.

- 1—What is required in order that sin, viewed as Power, Guilt, and Death, may be effectively dealt with?
- 2—How is the Cross of Christ related to
 - (a) the experience of sinners,
 - (b) the Father's will,
 - (c) God's judgment upon sin?
- 3—Illustrate from Scripture the believer's union to Christ.

CHAPTER XI.

- 1—Illustrate from the teachings of our Lord, and of Paul, the personal activities of the Holy Spirit.
- 2—What gift was received at Pentecost? What value has it for the Christian Church?
- 3—What phrases are used in the New Testament to express the gift of the Spirit?

CHAPTER XII.

- 1—Describe the work of the Spirit which is preparatory to Regeneration.
- 2—Distinguish between Regeneration and Conversion.

CHAPTER XIII.

- 1—Describe
(a) the power; (b) the means, of our sanctification.
- 2—Is it necessary for a Christian to sin? Give reasons for your answer.

CHAPTER XIV.

- 1—Why must a Christian belong to the church? Discuss this.
- 2—In what sense is Christ the Word of God?
- 3—What is the value of the Holy Scriptures to the Church?
- 4—What benefits are signified and conveyed by the Holy Sacraments?

CHAPTER XV.

- 1—What is Death? How has it been changed for the believer?
- 2—What assures to us the hope of resurrection?
- 3—In what sense has a believer been already judged?
... In what sense has a judgment still to be pronounced upon him? Give Scripture references.
- 4—Describe the longing which the heavenly blessedness is designed to satisfy.

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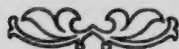
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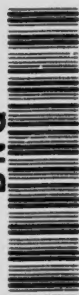
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